

field and the progress made. Rev. Mr. Kelley covers the entire southern counties. He spoke of the undevoted resources in the region of Coal river and the Guyandotte valley, which soon must be opened up. In this section of the state, there are many men who have never attended a Baptist church. The report of state missions was then ordered adopted.

Rev. Dr. Flippo, of Philadelphia, in place of Rev. Dr. Coward, then spoke on Systematic Benevolence. He complimented the association as an inspiring and inspiring one. He said that the way they contributed their mites in the forenoon had given him a high opinion of West Virginia Baptists. Turning his attention to the American Baptist Publication Company, which he represented, he dwelt on the loss it had sustained by fire. A massive new six-story structure was recently opened on the site of the ruins of the old one. Another building twelve-stories high will shortly be completed. To build these structures the publishing company had asked no contributions. A few wealthy Baptists furnished the necessary money. He claimed that the American Baptist Publishing Company, its periodicals, had gained respect for the Baptist doctrine of baptism from other denominations. The publications had lately been reduced in price and the company desired to reach all the Baptist churches in the United States. Dr. Flippo then read a list of the different Baptist associations, requiring benevolence. He outlined plans by which the rightful claims of each association might be considered, but the best plan of all was the Divine plan, the Bible plan in religious giving should be based upon the other religious customs are. By concerted action on the part of the great Baptist brotherhood, benevolence will become systematic. Fire in the heart is necessary for the accomplishment of everything.

On motion, a committee of three was asked to consider the plans as stated by Dr. Flippo in his paper.

Dr. Remick, of West Virginia, was present and was introduced as a great-grandson of Dr. Alderson. Dr. Argeth, of Philadelphia, a veteran missionary, being introduced, referred to his meeting with the West Virginia association, thirty-one years ago.

The women's missionary meeting was closed at 11 o'clock in the morning. At 2 o'clock this afternoon, it was remarked that the ladies had made up the programme, forgetting that the women were required, at the hour selected, to be at home getting the dinner.

The committee on new boards submitted its report, which showed slight changes from last year's boards.

The association was dismissed with the benediction by Rev. Mr. Nicholson.

Judge Okey Johnson, dean of the law school of the West Virginia University, and Waitman Barbe, Parkersburg, field agent of the university, were among yesterday's visitors at the association's meeting.

A large map of the United States, presented by the American Baptist Union, Kansas back of the rostrum. It is especially designed to locate the Baptist churches. Baptist strongholds being set off in red ink.

Almost all the visitors expected were in attendance yesterday. There are many ladies present, and they show decided interest in the proceedings.

Dr. Reynolds' annual sermon was the occasion of him receiving many complimentary references during yesterday's session.

The evening session was devoted to the education society, the president, Rev. R. B. Smith, of Parkersburg, leading. The devotional service was opened by the singing of "Holy Spirit."

At the close of the singing, President Smith read the scriptural lesson from the first eleven verses of the Book of Timothy, chapters 1 and 2.

Rev. M. H. Klier made a short prayer for ministerial students. He invoked God's blessing upon the young men going out into the world to preach the gospel. He asked that West Virginia be further consecrated to Christ.

The president invited several of the brethren to join in a short prayer meeting for the benefit of ministerial students. Rev. Messrs. Walker, Ward and Murray responded. A general singing of "Joy to the Lord" preceded the report of the corresponding secretary.

The report of the secretary of the association, Mr. L. H. Cammack, of Huntington, was a very extensive one. It showed that the education society had assisted more young men through the halls of learning during the past year than in previous years. All the beneficiaries of the society were youths of good character and worth. The receipts had been very small, owing to the state being torn up on account of the campaign, and the society's wish not to interfere with the state mission's plea for funds, and hence the society was somewhat hindered. The report formulated a plan for the better education of ministers who have been pastors for several years.

Following his report, Mr. Cammack made one of the most eloquent and practical addresses made during the association's meeting. His address was a strong argument for all Baptists to make sacrifices in order to educate their children at the theological seminaries of the denomination. He spoke of the heroes abounding to-day—heroes of fathers that have trudged many weary miles behind the plow, during years of hardship with good cheer, that their sons might be educated—heroes of women saving and stinting and denying themselves of the necessities of life that their daughters might acquire themselves creditably in the schools.

Rev. Mr. and Mrs. Holtzclaw, of Fairmont, by request, sang a very pleasing duet.

President R. B. Smith then introduced Professor G. B. Foster, D. D. Ph. D., of Chicago University, who made an earnest prayer for all ministerial students. The hymn, "Coming to the Cross," in which all joined heartily, followed.

Before Professor Foster spoke, President Smith mentioned his college days, when Professor Foster and himself were students under Dr. P. B. Reynolds, at Shelton College.

Prof. Foster's sermon.

Professor Foster in opening said he was keenly reminded of his boyhood days spent in West Virginia. The hills of West Virginia standing out sentinel-like, bring back many dear memories of the bygone years. He referred to Dr. Reynolds, his former instructor, and to many familiar faces in the assemblage in quiet and touching words.

"Looking around you, I feel that the University of Chicago is to be slimly represented here to-night, if at great length." As the learned speaker is tall and slim, these remarks sent a ripple of merriment through the convention. Turning, he introduced his theme, which he termed "Theological student as a minister."

"Why do we give our money for the education of poor students? A ministerial student is as much a servant of the church as a full-fledged minister, and that is the reason we take it upon ourselves to educate poor boys. It is not altogether a matter of charity; it is a duty we have in looking to the interests of the church's future ministers."

"In a matter of business we would consider the material we are selecting, and since we want good ministers from the youths that we support, it becomes us to be very particular on whom and how, our money is expended."

"I do not really know how to preach on education, though coming from a great institution in the west. There are but two things to debate on this line—education or no education. We are all agreed on the former. With this premise—I suppose it is termed a premise—I will turn to my text: 11 Corinthians, chapter 4, verse 7: 'We walk by faith, not by sight.'"

"No one can tell us how faith grows up among the disciples as they walked by God. We are asked many difficult questions, by the credulous peoples, of the present times. God has said these things were written that we might have faith. Can there be reality in religion and may we know of it? I take two illustrations; one at the beginning, the other at the close of Christ's life; the disciples say they saw Him going up to Heaven. Scientists a couple of generations ago said this was impossible. The theologian answered: 'We have the trustworthy statement of witnesses that the event occurred. The philosopher's question, nevertheless, his old cry, 'whether did the Savior? Did the Savior get nearer to God in heaven than here? The kind of God we worship is here. We should rather worship a God on earth.'"

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"We can almost comfort ourselves by the further assurance that no distance exists between our own and the faith of the past. It is always our privilege to be good men. We start out in life with our dreams of great things as seen by the benediction of God. One crowded hour of glorious life is worth an age without a name."

"Doubt is negative as well as positive; so with an age. The great historical ages of doubt have issued in wonderful pages of triumphant truth. But what is the most wanted to say? The present effort is equal to the travail in time. Often in a seminary course the student is impressed by the opinion that in clinging to an orthodox belief he is untrue to himself. Then he is beset by religious doubts as a young bird homeless, without a nest, flutters around in uncertainty and distress."

"Flower life is before the form; faith is before the doctrine. There can not be the faith without the form. The fathers built a home for the faith to live in, for it fit them as the shell, the tortoise. A flower may not be like another flower; it may not have a perfect form, but it will be 'its,' as the shell on the tortoise is 'its.' If faith wants to build a new home, let it build for every age will change a little. Let us take this view of it and not worry ourselves in dogmatic arguments. It is better that it changes a little than to die out. Faith will find its own form, so let us agree on this."

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"We can't find out if God is as good as most men consider. Nature is ambiguous and so is conscience. I often look up and cry out, 'What kind of faith can I have if I know not the reason? I must know; what am I to believe about God? I find there is One who lived in this world under hardships, who said God was His father. I want to know what God is I look at His son. In the disposition, the thought and purpose of Christ there is the disposition, thought and purpose of God. And so I argue that the best thing I know is Jesus Christ, and not the best thing I know is an illusion. If I am a Christian, this outer world does not impress me, so, as the main lineaments of that Man. To be a Christian is to look up and have the disposition of Jesus Christ. His divinity is His love. His will, His purpose and not a metaphysical divinity."

"In closing, I say there is no conflict between science and faith. There may be a conflict between two kinds of faith, but not between knowledge and faith. Science is not science when it seeks to give the causal antecedent of Christ's death. What does it matter to us why some things are so? It makes no difference, signifies nothing. Faith is the conviction that the meaning is good; knowledge is not the same; so there is no conflict between science and faith."

In conclusion Professor Foster illustrated the words, "We walk by faith and not by sight," quoting Tennyson and Whittier, the Quaker poet. The audience was dismissed with prayer by Rev. Dr. Walker.

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"We can't find out if God is as good as most men consider. Nature is ambiguous and so is conscience. I often look up and cry out, 'What kind of faith can I have if I know not the reason? I must know; what am I to believe about God? I find there is One who lived in this world under hardships, who said God was His father. I want to know what God is I look at His son. In the disposition, the thought and purpose of Christ there is the disposition, thought and purpose of God. And so I argue that the best thing I know is Jesus Christ, and not the best thing I know is an illusion. If I am a Christian, this outer world does not impress me, so, as the main lineaments of that Man. To be a Christian is to look up and have the disposition of Jesus Christ. His divinity is His love. His will, His purpose and not a metaphysical divinity."

"In closing, I say there is no conflict between science and faith. There may be a conflict between two kinds of faith, but not between knowledge and faith. Science is not science when it seeks to give the causal antecedent of Christ's death. What does it matter to us why some things are so? It makes no difference, signifies nothing. Faith is the conviction that the meaning is good; knowledge is not the same; so there is no conflict between science and faith."

In conclusion Professor Foster illustrated the words, "We walk by faith and not by sight," quoting Tennyson and Whittier, the Quaker poet. The audience was dismissed with prayer by Rev. Dr. Walker.

Professor Foster's sermon was one of the most scholarly and masterly efforts delivered in West Virginia. It was listened to attentively by a large audience, which afterwards complimented him for the intellectual treat he had afforded them. He is an excellent psychological reasoner. Being a West Virginian, he is a credit to his native state.

Professor G. B. Foster is a native of Fayette county, this state. He attended Shelton College, St. Albans, Vt., going from there to the West Virginia University, whence he graduated in 1883. Was pastor of the First Baptist church in Rochester, N. Y., for a short time, afterwards elected professor of philosophy in McMaster University, Toronto, Canada. Before coming to his duties at the latter institution, he spent two years of study in Germany. At present he is a professor of the divinity school in the University of Chicago.

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up among the disciples as they walked by God. We are asked many difficult questions, by the credulous peoples, of the present times. God has said these things were written that we might have faith. Can there be reality in religion and may we know of it? I take two illustrations; one at the beginning, the other at the close of Christ's life; the disciples say they saw Him going up to Heaven. Scientists a couple of generations ago said this was impossible. The theologian answered: 'We have the trustworthy statement of witnesses that the event occurred. The philosopher's question, nevertheless, his old cry, 'whether did the Savior? Did the Savior get nearer to God in heaven than here? The kind of God we worship is here. We should rather worship a God on earth.'"

"So the philosopher asked, and the more the theologian was perplexed, and could only answer: 'It is written; it is written.' So the Biblical critic says today. The theologian at first grew angry. Such a development of thought forces us to meet the issue, and yet we have the simple, a practical, a real, a Savior's faith, or a religious truth as conceded by the Biblical truth? For the religious fact it is of no importance that the Lord rose after his crucifixion, the main point is, does he reign over us? and does it jeopardize our faith to believe in this statement that the Lord arose. I have mentioned those illustrations to show how our religious faith is based on faith, not on science. The theologian, saying he was merely a great moral character, a product of human will. May it be true Christ's purity was wrought out through the fires of temptation, or by physical control? Bible critics may prove it. His purity was the outcome of His will, but His truth yet remains intact, and His faith, we are going to do about this distress of faith? A distressed faith is still a faith, and this Christian faith may lose some of its exaltation for us, like a rose that loses its color, or a bird its shining plumage; so a Christian is still a Christian, though his environment be bearing on him. When the highest lights go out, the lower lights are still burning for us. How often, when the Heavens grow dark upon us, just such times we fall back upon the grace we have forgotten before. Then we say it is certainly better to be right than to do wrong. It is better to do good than to do wrong. This is a moral principle, as well as a religious one."

"We can almost comfort ourselves by the further assurance that no distance exists between our own and the faith of the past. It is always our privilege to be good men. We start out in life with our dreams of great things as seen by the benediction of God. One crowded hour of glorious life is worth an age without a name."

"Doubt is negative as well as positive; so with an age. The great historical ages of doubt have issued in wonderful pages of triumphant truth. But what is the most wanted to say? The present effort is equal to the travail in time. Often in a seminary course the student is impressed by the opinion that in clinging to an orthodox belief he is untrue to himself. Then he is beset by religious doubts as a young bird homeless, without a nest, flutters around in uncertainty and distress."

"Flower life is before the form; faith is before the doctrine. There can not be the faith without the form. The fathers built a home for the faith to live in, for it fit them as the shell, the tortoise. A flower may not be like another flower; it may not have a perfect form, but it will be 'its,' as the shell on the tortoise is 'its.' If faith wants to build a new home, let it build for every age will change a little. Let us take this view of it and not worry ourselves in dogmatic arguments. It is better that it changes a little than to die out. Faith will find its own form, so let us agree on this."

"What do the times, the eternal times, God's times, bring about? They bring about summarized in one word—emancipation. Emancipation began with Luther, and it has steadily gone on. We Baptists are yet subject to the bondage of the church, of asceticism. The religion beginning with the emancipation of Luther makes a man free. It was the moral man that became free first. During the reformation, philosophy again came to the front, and was used to test facts of nature, wrongly of course."

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